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rests in the conviction so well expressed by Dr. Carpenter, that the supposition of a number of distinct '*protoplasts*,' one for each principal region of the globe, is not required to account for the extension of the human family over its area, and it does not afford any assistance in accounting for the phenomena of their existing distribution; since each principal geographical area contains races of very diversified physical characters, the affinity of whose languages makes it next to certain that they must have had a common descent."*

XVI.—*On the Pagan (non-Mahometan) Populations of the Indian Archipelago, with special reference to the colour of their skin, the texture of their hair, and the import of the term Harafura.* By R. G. LATHAM, M.D., F.R.S., Hon. F.E.S.

THE object of the present paper is to illustrate some obscure statements respecting certain occupants of the Indian Archipelago, concerning which more than one over-hasty notice, adopted from the older and more ill-informed authorities, has been allowed to stand in works of current repute. These are to the effect that there are to be found, in the Indian Archipelago, in a fragmentary state, and sporadically distributed, several populations of which the skin is so dark, and the hair so frizzly, as to justify us in calling them Negro, or, at least, Negritos.

That tribes with characteristics of this kind are numerous when we get to the east of the Archipelago, is true; for it is true that both New Guinea and Australia, along with many other islands of less importance, are the occupancies of a black population which contrasts unfavourably with the Malays, Javanese, and Bugis of the islands to the west. It is also true that in the way of colour, hair, or both, these populations have suggested a comparison with the blacks of Africa.

From New Guinea, then, eastward, all is plain and clear; for, with New Guinea begins the land of the Papua, so called by the Malays from the frizzly texture of their hair. From New Guinea eastwards darker skins, a lower civilization, and pagan creeds prevail.

But what is the case with the Indian Archipelago itself?

To the north and north-west of Sumatra, either on the con-

* Dr. Carpenter, *On the Varieties of Mankind*, in Dr. Todd's *Cyclopædia of Anatomy and Physiology*, vol. iv, p. 1364.

continent or on islands, as well as to the north of the Moluccas, these same dark skins and frizzly heads may or may not occur. It has been specially stated that the Andaman Islands, the interior of the Malayan Peninsula, and the Philippine Archipelago supply instances. How far these statements are accurate, or what, if accurate, they imply, is not part of the present, though it may be of some future, investigation. The present paper ascertains how far the characteristics in question are to be found between the Malayan Peninsula and New Guinea, in the islands of the Indian Archipelago; the Banda Sea, in Sumatra, Java, Florez, Timor, in the Moluccas, in Celebes, and in Borneo, in the occupancies of those populations, whose skin is brown rather than black, and whose hair is straight rather than frizzly. Do any tribes deserving the name Negro or Negrito occur before (after leaving the Malayan Peninsula), we reach New Guinea?

Whatever may be the actual answer to this question it is clear that its bearings are important. Such a phenomenon as a series of tribes with Papuan characters, extending through either the Moluccas or the chain which, beginning with Timor ends in Sumatra, might legitimately give rise to more than one hypothesis of no inconsiderable importance. It might, for instance, suggest an original continuity of the negrohood from Siam to Australia—a fact of which we could scarcely admit the truth without at once recognising its great interest.

To show that the criticism that deals with this question is by no means wasted on a shadow, I may state, as a preliminary, that in nine-tenths of the works upon the ethnology of the Indian Archipelago this existence of a black population concurrent with a brown one is, in some degree or other, admitted; so that, if it be an error, it is likely to be a mischievous one.

That it pervades different works in different degrees is only natural. The Dutch writers are the freest from it; the Dutch writers, as a body, being the best informed upon the subject.

Of the Germans we can scarcely say so much. So influential a work as the *Mithridates*, of which the first three parts appeared as long ago as 1806, and of which the supplement by Vater was added in 1807, gives us the following statements:—

“1. In Bali there are blacks with crisp (*kraus*) hair, belonging to the negro-like aborigines (*neger-artige urvolk*), who must not be confused with the Indians (*Dschentuhs*).

“2. In Borneo the inhabitants are negro-like blacks with crisp hair, who occupy the interior of the island, and are a branch of the aborigines. They are called Biajus, Maruts, Idan, and Dyaks. Contrasted with these stand the lighter-coloured men of Banjermasen.

"3. In Celebes, in contrast with the lighter Bugis of Boni and Makassar, are the negro-like Biajus.

"4, 5, 6, etc. In the Moluccas, with the exception of Ternate and Amboyna, the same population presents itself under the name Harafura or Alfura, a population of crisp-haired blacks (*krausharige schwarzen*).

"6. That Timor contains blacks in the interior is especially stated in Vater's supplement, Peron being the authority."

The extent to which this doctrine is shared by our own ethnologists is not very easily ascertained. Both Dr. Prichard and Mr. Craufurd, when we come to their details, say little about the blacks of the area under notice. About the blacks of certain districts beyond it they doubtless say much, *i. e.* about the blacks of the Andaman and Philippine islands, as well about the blacks of the Malayan Peninsula, they give us valuable information; nothing, however, concerning the blacks of Borneo, Sumatra, or the Moluccas.

It is only, however, in their details that this abstinence appears; and it is not total in them. Mr. Craufurd specially states that there are black tribes in Timor. He also writes thus—"independent of men of brown or copper complexion and lank hair, who are the principal inhabitants of the Malayan Archipelago, the Philippines, and the islands of the Pacific, there is another race or races, widely differing from them, yet inhabiting the same countries. These, from their resemblance to the Africans, have been called negroes. We first encounter a negro people to the west, at the Andaman islands. We next find a negro population in the northern portion of the Malayan Peninsula. The great islands of Sumatra, Java, Borneo, and Celebes are not known to contain any negro race, nor is there any record or tradition of there ever having done so.

It should, however, be added, that in the Malay dictionary far less prominence is given to these so called Blacks than was given in the author's earlier work, the Indian Archipelago. In his very latest production, his Dictionary of the Indian Islands, still less is said about them. They are limited to the parts east of Celebes and Sumbawa: and even here the Alfurus of the Moluccas are tenderly dealt with in the matter of complexion. At the same time the term Negro-Malayan is to be found in its place, a term which conveys a recognition of the conformation under notice.

The nearest approach to what the present writer believes to be the true doctrine, viz. the nearest approach towards utterly ignoring these so-called blacks, is to be found in the writings of Messrs. Windsor Earle, and Logan, the authors who, of all

others, combine a considerable amount of personal knowledge with a familiar acquaintance with the writings of the Dutch authorities.

To proceed; whatever hesitation I may feel in criticising such ethnologists as Dr. Prichard and Mr. Craufurd, it vanishes as the next writer comes under notice. This is one of whom I may speak with the very fullest freedom, being myself. In a short appendix to Mr. Jukes' *Voyage of the Fly* I find myself writing thus,—“With the exception of Java all the larger and many of the smaller Malay islands, as well as the Peninsula of Malacca are described as containing, in different proportions, a population which departs from the Malay type, which approaches that of the negro, which possesses a lower civilization, which generally inhabits the more inaccessible parts of the respective countries, and which wears the appearance of being aboriginal to the true Malay population. These tribes may be called the blacks of the Malay area.” Assuredly there is something suspiciously like a theory here. Assuredly there is the suggestion that the so-called blacks of the Malay area are not only concurrent with the browns, but that their area was once continuous. How much theoretical considerations may have had to do with the statements of Prichard and Craufurd I cannot of course say. I can only say that they had a good deal to do with my own. They certainly prevented me from criticizing the details of the *Mithridates*, which I over-hastily and at once adopted.

Soon after writing the above, I had the satisfaction of seeing in a work, published at Marburg, and entitled “*Ethnognosie und Ethnologie*”, an expansion of this doctrine. The author, who (it is to be hoped) knows more about ethnology than he does about ethnologists, writes that an English missionary, Latham by name, finds the blacks of the Malay in *all* the islands of the Indian Archipelago; this being somewhat more than my mission has taught me. Be this, however, as it may, the author speaks of the Papuas of Borneo, Celebes, Timor, Amboyna, and the Sunda and Banda islands.

I may now remark that, along with the dark skin and the frizzly hair, a certain amount of mental inferiority has been connected; at any rate the black populations have generally been described as unlettered pagans. This combination has engendered over-hasty speculations. One tribe stated to be black has been inferred to be rude, whilst another, for which we had evidence to its rudeness only, has been, on the strength of its barbarism, presumed to be black. Meanwhile the dark skins may, in reality, belong to populations where the civilization is considerable, whilst certain cannibal or head-hunting

savages may be remarkable for the fairness of their complexions. It is a fact that some tribes are darker, a fact that some are wilder than others. That the darkness, however, implies the barbarism is no fact at all; neither is it a fact that the barbarism is connected with the darkness. As little is it a fact that a dark complexion, even with frizzly hair to boot, makes a negro.

The term Harafura illustrates this. It applies to such *indigenæ* of the Moluccas as retain their original paganism, along with its corresponding absence of civilization, as opposed to the Christians and Mahometans. The Portuguese originated, the Dutch adopted and retain, it as *Alfoer*. Now, what does it become in the hand of the systematic ethnologist? Leyden makes the Idan and Marut of Borneo Harafuras, stating that they are lighter in colour than the Mahometan races. He then gives examples of the rudeness of their manners, and continues to assert that they are found in all the Moluccas, in Celebes, and in the Philippines. The rude tribes, however, of the Philippines are negro. The passage from which this is taken is quoted by Prichard, who objects to it, and expresses his belief that the Idans are not of the "Alforian race." Mark the express term. It shows that we have got a sufficient amount of generalization to engender a definite name. By Dr. Prichard this is applied to the Australians, the reason being, apparently, this:—Papua means curly, frizzly, or mop-headed. It is a Malay word (as aforesaid) and applies to certain populations of New Guinea, whose hair corresponds with the epithet. It is stated, however, by the French ethnologists Quoy, Gaimard, and Lesson (no matter whether rightly or wrongly) that certain tribes of the interior were straight-haired. Let these be separated from the Papuas, and called Harafuras, as the Papuas, Moluccans, or Dutch may very likely have called them. Let the Australians be also (comparatively speaking) straight-haired, and the name suits *them*.

Upon this principle Dr. Prichard's Harafuras are to be found in Australia. His editor, Mr. Norris, though he finds the name objectionable, with laudable caution leaves it as he finds it, solely and wholly on the ground of not disturbing the suggested nomenclature of a great authority. Doing this he may, very probably, be followed in Great Britain. But will the Dutch investigators accept the term? Certainly not. To them it is one of the most inconvenient that could be devised, inasmuch as it has with them a special meaning. With them it simply means those populations of the Moluccas which have not been converted to Mahometanism, *i. e.* the original pagans of the Archipelago.

What are the wild tribes, and what the dark ones? What is the import of their rudeness, and what the import of their darkness? In the opinion of those writers who talk about the negroes of the Indian Archipelago, who suggest ideas of Africa, and who indulge in the use of the word *race*, they mean a great deal. In the opinion of the present writer they amount to very little.

Beginning with Sumatra, we find several populations which, in the Moluccas, would be called Harafuras, or Alfurus—populations of which the creed and civilization are other than Mahometan. The term Harafura, however, is not current in that island. Neither are the statements that there are any negritos in even the wildest parts. There is something, however, akin to it, viz., statements that some of the very rudest of the occupants of the more impracticable districts are as much monkeys as men. In Marsden I find the names Orang Cubu and Orang Gugu associated with the idea of extreme barbarism—of course without any details. Neither can I supply any such details at the present moment. I can only say that two other populations, which, until they were described, bore the same character for inferiority of physical conformation as the Gugu and the Cubu, are now known to differ but little from the rest of the Sumatrans. These are the Lubu and Ulu tribes, described by Willer and Hennij.

As no one, however, to the knowledge of the present writer, has laid any negro or negrito occupancies on the soil of Sumatra, it is unnecessary to go into further detail.

The same applies to the islands, one and all, that lie off Sumatra, viz. Enganho Island, the Poggi Isles, Nias, Baniak, and the Mantawi group. They have all had their inhabitants described in detail, and in none of them is any one called either Negro or Negrito.

Java. No one having committed himself to the doctrine that there are negritoës in Java, I proceed at once to

Bali and Lornbok.—In the latter of these islands there are a few mountaineers, ruder and less Mahometan than the rest of the population—perhaps actually pagan. In the Moluccas they would be called Harafuras. They have been described; but the description of them gives no approximation to the negro. I have met with the statement, that the Balinese in general, are darker than the Javanese. This, however, is quite a different thing from the “negro-like aborigines” of the Mithridates.

Sumbawa.—Next comes the large island of Sumbawa—an island of which the details are but little known, and one of which I have found no satisfactory description. I cannot then,

say that there is no such a thing *in rerum natura* as a Sumbawan black. I can only say, that I know of no one who has asserted its existence.

Then come the three small islands of Comodo, Gunung Api, and Gabbanta. What has been said about Sumbawa applies to these.

Flores.—A “negro-race,” writes Mr. Craufurd, “occurs in the island of Flores; but no account of it has been rendered.” If so, what is the authority? It is an easy matter to say, that *where there is smoke there is fire*, and that the statement itself, (though vague and general) as to the simple existence of a black population somewhere or other, is a presumption in favour of it. It is easy to say this; and equally easy is the opposite adage *de non apparentibus et non existentibus eadem habenda est ratio*.

I have found, however, no reliable details for Flores; and consequently, am unable to deny the existence of a population like the one under notice. Analogy, however, is decidedly against it.

Solor.—Solor is but little known and imperfectly described. It is a small island, and (as such) unlikely to contain two physiognomies. If so, the occupants of the interior are like those of the coast. Of these, the individuals seen by S. Müller, at Koepang, were brown, with black *slink* hair, broad noses, wide mouths, and coarse ill-favoured features. Of

Adenara and Lomlen, I know no details. They are probably in the same category with Solor. In

Pantar—the “inhabitants are described as having dark brown complexions, and frizzled hair.” They are, therefore, of the race which I have ventured to call Negro Malayan. —*Craufurd in v. Pantan*.

Ombay, has had full justice done to its rudeness. In more than one of the illustrated works upon Ethnology—even in so valuable one as Dr. Prichard’s *Natural History of Man*, is a fine *farouche* looking native, with his hair tied up in a knot at the top of his head, and an aquiline nose. He is more like a New Zealander than a negro; so much so that Dr. Prichard says, *totidem verbis*, that “the Ombay Islanders are a tribe of this” (the New Zealand) “race.” The portrait is by Arago the artist, in Freycinet’s Voyage, and it is evidently more artistic than anatomical. The curve of the nose is probably wholly pictorial—since the *text* gives the Ombayans *flattened* noses and thick lips.

The real description of them is probably that of the Solorese.

Savu and Rotti.—Mr. Craufurd writes, that the natives of

Savu and Rotti are said to differ materially from each other. In Savu the physiogomy is that of Timor. In Rotti it is that of the western portions of the Archipelago. In Savu, "they are short, dark complexioned, and have frizzled hair." Solomon Muller, however, specially states, that the two islands agree in the physical character of their occupants—whose hair is long and *slink*. Of

Sandalwood Island I can give no details.

Timor.—The fullest account of Timor is that of Solomon Muller, who, for the western half at least, speaks from personal knowledge, from fair opportunities of obtaining information, and in a critical spirit. He opens his chapter on the ethnology of the island by remarking, that one of the inaccuracies concerning the island which has been adopted from the writings of his predecessors, is the statement, that there is to be found in the interior a population like the Papuas, or, as they are called, the Austral Negroes; children of the soil, and children of nature; who, having been driven from the circumference of the island by the Malays, betook themselves to the bush, where they are to be found at the present time. That evidence in favour of any theory of the kind exists he especially denies. Some of the inhabitants may be a little lighter, some a little darker than the rest; upon the whole, however, their skin is like that of the Dyaks, the Javanese, and the Alfuras, of a yellowish brown hue. Their hair, too, is straight.

The Serwatty Islands.—In Moa it is stated that the inhabitants are somewhat darker than those of Wetter, Kissi, and the other islands. Their hair is coarse and bushy, their complexion dark, their sclerotica muddy. In Wetter, Kissi, etc., the physiognomy is that of Timor; so is that of

Timorlant and the islands of the *Tenimber* group; leading to the Key and Arru Isles, where we approach New Guinea.

I now take another line, and having gone back to the parts immediately to the east of the Malayan Peninsula, consider the claims of Borneo, Celebes, and the Moluccas to be occupancies of a Negro Malayan population. Of the first two, little need be said. The statements of the Mithridates, noticed at the beginning of the paper, find no adherents now; neither are they likely to do so. By this I mean, that there is no chance of future investigators discovering any Negrito localities. That the island has been but imperfectly explored is true, but it is also true that those particular localities on which the Negritos of the Mithridates are placed *have* been visited; the result being that, if any thing, their occupants are *lighter* than the ordinary populations.

The same applies to Celebes.

Then come the Southern Moluccas, *i.e.*, the larger islands of Buru and Ceram, and the smaller ones of Amboyna, Banda, etc.—the true land of the Harafuras, or Alfurus. Here, in the smaller islands, every village and every house is registered; and, perhaps every individual is known. And what is an Alfuru? No black at all; nothing like a black; he is simply (as aforesaid) a native of Banda, or Amboyna, etc., who has not been converted to Mahometanism. What applies to the smaller islands applies to the larger as well—Buru and Ceram.

Of Mangola and Taliabo I find no authentic account.

The population of Keffing, the Ceram Laut group, and the Matabellas, is especially stated to be that of the coast of the Eastern part of Ceram; the population of the Eastern part of the coast being the same in physical character as the remainder.

Now comes under notice the most northern half of the Moluccas, containing Ternate, Tidore, Batchian, Mortay, and the large island of what the maps call Gilolo, but which is more correctly, and perhaps more conveniently, named Halmahera, or Almahera. Here the details are comparatively obscure; the authority of the Dutch being replaced by that of the Sultans of Tidore and Ternati. These two islands are small, and (I believe) wholly Mahometan. Mortay and Batchian are in the same category with Halmahera. Of Halmahera we know little. Still there is in Willer's elaborate work upon *Buru* a long chapter upon its northern half, the district which is subject to Ternati; and in this chapter the Alfuras have a prominent place; they constitute the bulk of the population; a population spread over seven *Dzheko* or provinces, each under the head of a governor commissioned by the Sultan of Ternati. Of these dignitaries one is an Alfuru, the rest Mahometans. Throughout the whole of Willer's valuable notice no single expression can be found which leads us to the belief that the difference between an Alfur and a non-Alfur is anything either more or less than difference between a Pagan and a Mahometan.

Such are the details. What do they prove? When an island appears in a map under certain degrees of latitude and longitude, we believe in its existence, as long as no doubts are raised concerning. We go on the principle of "where there is smoke there is fire," and give our authorities credit for being right until they can be shewn to be wrong. But if an explorer come home (the illustration is from Niebuhr) and having visited the spot where the isles are supposed to be, has sailed over the area to which they are referred and has found

no land at all, but only water, water, water everywhere—water in place of land, the non-existence of the islands is considered to be proved.

Now it cannot be said that each and all of the Negrito areas has been disposed of in the satisfactory way that our imaginary islands have been abolished. It can only be said, that a close approximation to their abolition has been effected. Before it can be made absolute, Timor and Floris must be explored minutely; and Freycinet's and Arago's account of the Ombayans be corrected. The notion, however, that the Alfurs of the Moluccas are in any degree Negrito, or that the term Hara-fura, can with any ethnological propriety be connected with the adjective black, may fairly be said to have received its death-blow.

Individually, I believe that the whole doctrine of the existence of anything deserving the name of Negro or Negrito to the west of New Guinea is destined to die out—and that it will end in respect to the populations that come within the range of the present investigation with the simple fact, that the men and women of Floris and parts of Timor are darker than those of Java and Sumatra, in the way that a Portuguese is darker than a Frenchman. The so called blacks of the Andaman Islands, the Malayan Peninsula, and the Philippines, may form the subject of another paper. So may the question which has perhaps already suggested itself to some of my hearers, viz: — the *prior* existence of blacks within the area just investigated; the prior existence of them being perfectly compatible with their present non-appearance. I do not believe in it. Still, it is a view of the question which should be entertained. A whole class should not be erased from the system of Ethnology without a full consideration of all the questions connected with it.

XVII.—*Results of Ethnological Observations made during the last Ten Years in England and Wales.* By D. MACKINTOSH, F.G.S., F.E.S.

I AM very willing to admit the extreme difficulty of classifying the inhabitants of a country, such as England, where so much crossing has occurred. But the experience of the practical ethnologist is similar to that of the inductive geologist. The more he travels, the more he becomes alive to the existence of local peculiarities. It is easy to conceive that a hurried survey may leave the impression that systematic arrangement is impossible; but a series of successive residences in various